

Introduction	ix
<i>Hans de Wit, Hans Snoek and Gerald West</i>	
PART ONE	
THE DEBATE: AN HERMENEUTICAL OVERVIEW	
Chapter One Exegesis and Contextuality: Happy Marriage, Divorce or Living (Apart) Together?	3
<i>Hans de Wit</i>	
Being “Apart” and “Together” at the Same Time?	31
<i>A Response by Makhosazana K. Nzimande</i>	
Chapter Two Interrogating the Comparative Paradigm in African Biblical Scholarship	37
<i>Gerald West</i>	
Is there More Truth in this Picture?	65
<i>A Response by Klaas Spronk</i>	
Chapter Three Does a Dialogue between Africa and Europe Make Sense?	69
<i>Knut Holter</i>	
Creating a Liminal Space of Communality	81
<i>A Response by Louis Jonker</i>	
Chapter Four Key Concepts in the Dialogue between African and European Biblical Scholars	85
<i>Hans Snoek</i>	
PART TWO	
METHODOLOGICAL INSIGHTS	
Chapter Five Living in Different Worlds Simultaneously Or: A Plea for Contextual Integrity	107
<i>Louis Jonker</i>	
Doing Justice to the Text	120
<i>A Response by Reinoud Oosting</i>	
Chapter Six The Role of ‘The Other’ in the Reading of the Bible: Towards a New Roadmap for Bible Reading in the Western World	123
<i>Kune Biezeveld</i>	
Confrontation with the African ‘Other’	140
<i>A Response by Jurie Le Roux</i>	
Chapter Seven Collaborative and Interactive Hermeneutics in Africa: Giving Dialogical Privilege in Biblical Interpretation	143
<i>Eric Anum</i>	
Sitting Humbly at the Feet of the Elders	166
<i>A Response by Gerrit van Ek</i>	
Chapter Eight Sanctioning Samson: Do Old Testament Stories about Violence Make Sense Today? Some Answers from the Perspective of Redaction Criticism and History of Research	169
<i>Klaas Spronk</i>	
An Unending Process	181
<i>A Response by Frances Klopper</i>	
Chapter Nine <i>Quo Vadis</i> , Feminist Scholarship? Refl ections from the Threshold between African and European Biblical Exegesis	183
<i>Frances Klopper</i>	
No Method is a Guarantee for Any Outcome	194

A Response by Anne Marijke Spijkerboer

PART THREE

EXEGESIS AND CONTEXT

Chapter Ten Jeremiah 32: A Future and its History— Actualisation in Writing and Reading	199
<i>Eep Talstra and Reinoud Oosting</i>	
Contesting Exegesis	219
<i>A Response by Gerald West</i>	
Chapter Eleven Reconfiguring Jezebel: A Postcolonial <i>Imbokodo</i> Reading of the Story of Naboth's Vineyard (1 Kings 21:1–16)	223
<i>Makhosazana K. Nzimande</i>	
Interpretation and Social Transformation	259
<i>A Response by Hans de Wit</i>	
Chapter Twelve Unmasking the Seven Veils: From Narrative Plot to Transformative Power in Biblical Hermeneutics	269
<i>Gerrit van Ek</i>	
A 'Seeing' that Involves Transformation	282
<i>A Response by Paul B. Decock</i>	
Chapter Thirteen Reading the Bible Amidst the HIV and AIDS Pandemic in Botswana	285
<i>Mmapula Lefa</i>	
Why for Naaman and this Woman, and Not for Me?	304
<i>A Response by Kune Biezeveld</i>	
Chapter Fourteen Africa and the Future of our Scholarly Past	307
<i>Jurie H. Le Roux</i>	
Exegetes are Translators	324
<i>A Response by Rainer Kessler</i>	

PART FOUR

HERMENEUTICS AND CONTEXT

Chapter Fifteen Can the Church Fathers Help us to Develop a Better Approach to the Actualisation of Scripture?	329
<i>Paul B. Decock</i>	
Seeking the Balance between Exegesis and Actualisation	343
<i>A Response by Hans Snoek</i>	
Chapter Sixteen Isaac A. Motaung: Conversion and Biblical Appropriation in Sesotho	347
<i>Maarman Samuel Tshehla</i>	
Fascination and Challenge	368
<i>A Response by Knut Holter</i>	
Chapter Seventeen African and European Relations at the Well: Intercultural Reading of the Bible Through Visual Art	371
<i>Anne Marijke Spijkerboer</i>	
Of Art and Its Reception	383
<i>A Response by Mmapula Lefa</i>	
Chapter Eighteen Biblical Hermeneutics, Actualisation and Marginality in the New South Africa	387
<i>Jeremy Punt</i>	
A Flower Without Protection	406
<i>A Response by Hans Snoek</i>	
Evaluation Dialogue and Interpretative Power	409
<i>Knut Holter</i>	